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No. 2.



THE CHURCH OF EPWORTH:
THE BIRTH PLACE OF JOHN WESLEY.

Epworth is a market town in England, about 110 miles north-west from London. It is described as "a long straggling village, in a low, flat country, possessing little or no interest except in its associations with Wesley." The inhabitants, who are said in one of his letters to have numbered in his time 2000, do not exceed 1500 at the present day. They are chiefly engaged in the cultivation of flax and hemp, and in the manufacture of sacking and bagging.

The Rev. Samuel Wesley (the father of him who is distinguished as the founder of the Methodist denomination of Christians) was presented to the rectory of Epworth in 1693, and fulfilled its duties forty years. The print gives us a view of his church, near his residence, the birth-place of his son, who preached in the same church several times in the course of the summer succeeding his ordination. He was afterwards curate of the neighboring parish of Wroote, under his father.

The elder Wesley died April 25th, 1735; and his two sons, John and Charles, who attended his bedside, witnessed a scene of uncommon peace, resignation and hope. Some

of his last expressions, which have been preserved, are sufficient indication of the evangelical sentiments and practical piety in which his children must have been educated. The Sunday School Advocate, Vol. 2, No. 1, contains more particulars than we have room for at this time.

After the death of his father, the Rev. John Wesley occasionally visited his native village, and preached in his father's church, in the years 1742, '43, and '52, as we learn from his own accounts, which give the subjects of his discourses, and some further particulars. To one who appreciates the good and extensive influences of Methodism in our own country, the humble scene represented above cannot fail to present much interest. Under a peculiar organization, which has proved in many points well adapted to practical operation and effect, the Methodist society has rapidly extended through the United States, and outnumbers almost every other. Their preachers are sent at the direction of the General Conference, which assigns each to a new scene of labor every two years, keeping them all in a state of uncertainty respecting the future, favorable in some respects to untiring labor

and self-denial. They have but low salaries to rely upon; but provision is made for their decent support in case of disability in the service. At the same time, the preacher is assisted by a thorough, efficient, and all-pervading system of organization, which not only prepares the ground, but co-operates in its cultivation.

Under such an organization, the society has extended its strong hands to almost every city, village and hamlet in the country; and there its manly and devoted members, with the Bible in one hand, and, by turns, the hammer, the plough, and the sickle in the other, have soon erected the school-house and the church, and at length formed the neighborhood and the village, where they first pitched a tent among the trees, and startled the forest by their prayers and hymns. And now, having spread their sails for distant countries, they are teaching the African, the distant islander, and the Indian of Oregon, the arts of civilization with the truths of the gospel. In the meantime, they join hands with those of all denominations who labor to send the Bible through the world.

Referring the reader again to the print at the head of this article, we would direct his attention to the aged tree which stands on the right side of the church. It was planted by the elder Wesley's own hand. Dr. Clark, who visited the spot in 1821, says it was then two fathoms (six feet) in girth, but growing hollow, and likely, in a few years, to have neither root nor branch. Not so with the system founded by the son.

The Lake and City of Tiberias.

[Concluded.]

In the first number of the American Penny Magazine, we gave a print representing the city of Tiberias and the adjacent part of the lake, which is mentioned in Scripture also under the names of Cinneroth, and Gennesareth, and the Sea of Galilee. As the Savior was born near its banks, in Nazareth, and most of the early scenes of his life on earth occurred on its shores or upon its waters, the whole region is replete with interest.

It is but within a few years that we have begun to receive those minute descriptions respecting it, from such sources as we could rely upon, as we all have naturally desired. But the lake and its vicinity have now been visited by many of our countrymen, whose writings have furnished us with much of the information necessary to satisfy our curiosity. Finally, the work of Professor Robinson appeared, in 1841, with a surprising amount of the most precise and appropriate facts, relating to all parts of his extensive route, with an hundred pages or more on this lake and its environs. One of the excellencies of the work is, that, in addition to the observations and reflections of the author, and his learned and experienced companion Mr. Smith, long a missionary in Palestine, it gives us brief accounts of the visits and remarks of all the respectable preceding travellers whose writ-

tings have been published, with all important notices of the places visited, from the earliest records to later times. Thus the reader has the satisfaction of feeling that he has in his hand, though an abridged, a complete library of the history of Palestine. It may be that some of our readers, who have time and disposition to devote to the perusal of such a book, have not yet availed themselves of its treasures. If our recommendation should have any weight in inducing them to procure and peruse it, we should feel confident of receiving their thanks for the pleasure and benefit they would receive from it.

It is now so easy and safe to visit the Holy Land, the voyage and a journey may be made in so short a time, at so little expense, and with all the advantages of excellent travellers' guide-books, and improved accommodations at some of the principal points, that many of our readers may hereafter find themselves on that interesting tour: perhaps some of those who now least expect it. A ship might sail from New York, on a course nearly east, and, passing through the straits of Gibraltar, with very little change of latitude, in six or seven weeks cast anchor at Tyre, Beyrout, or Joppa.

We proceed with our extracts from "Biblical Researches," vol. 3, p. 253, beginning where we stopped in our first number: on the descent of the hill behind the town of Tiberias.

"Here we had our first sight of the terrors of an earthquake, in the prostrate walls of the town, now presenting little more than a heap of ruins. At three o'clock we were opposite the gate on the west; and, keeping along between the wall and the numerous threshing-floors still in operation, we pitched our tent ten minutes later, on the shore of the lake south of the city.

"Tiberias (in Arabic 'Tubariyeh') lies directly upon the shore, at a point where the heights retire a little, leaving a narrow strip, not exactly of plain, but of undulating land, nearly two miles in length, along the lake. Back of this the mountain ridge rises steeply. The town is situated near the northern end of this tract, in the form of a narrow parallelogram, about half a mile long—surrounded, towards the land, by a thick wall, once not far from twenty feet high, with towers at regular intervals. Towards the sea, the city is open. The castle is an irregular mass of building at the N. W. corner. The walls of the town, as we have seen, were thrown down by the earthquake of January 1st, 1837, and not a finger has as yet been raised to build them. In some parts they were still standing, though with breaches: but from every quarter, foot-paths led over the ruins into the city. The castle also suffered greatly; very many of the houses were destroyed—indeed, very few remained without injury. Several of the minarets were thrown down; only a slender one, of wood, had escaped. We entered the town directly from our tent, over the prostrate wall, and made our way through the

streets, in the midst of the sad desolation.—Many of the houses had been rebuilt, in the most hasty and temporary manner. The whole town made upon us the impression of being the most mean and miserable place we had yet visited—a picture of disgusting filth and frightful wretchedness.

"The Jews occupy a quarter in the middle of the town, adjacent to the lake. This was formerly surrounded by a wall with a single gate, which was closed every night. We found many Jews in the streets; but, although I addressed several of them in German, I could get only a few words in reply—enough to make out that they were chiefly from Russian Poland, and could not speak German.

* * * * Tiberias and Safed are the two holy cities of the modern Jews in ancient Galilee—like Jerusalem and Hebron in Judea. This place retains something of its former renown for Hebrew learning: and, before the earthquake, there were here two Jewish schools. Upon this people, it is said, fell here in Tiberias the chief weight of the earthquake, and a large proportion of the hundreds who there perished were Jews." [A note says 700 out of 2500. A similar destructive earthquake happened in 1759.]

"A Muhammedan, with whom my companion fell into conversation at the threshing floor, related that he and four others were returning down the mountain, on the west of the city, in the afternoon when the earthquake occurred. All at once the earth opened and closed again, and two of his companions disappeared. He ran home affrighted, and found that his wife, mother, and two others in the family, had perished. On digging, next day, where his two companions had disappeared, they were found dead in a standing posture.

* * * * "Close on the shore, in the northern part of the town, is the church dedicated to St. Peter—a long, narrow, vaulted building, rude and without taste, which has sometimes been compared, not inaptly, to a boat turned upside down. * * * *

Passing out of the city again to our tent, we kept on southward along the lake, to visit the celebrated warm baths. On the way are many traces of ruins, evidently belonging to the ancient city, and showing that it was situated here, or at least extended much further than the modern town in that direction."

The baths are then described—many of which are ancient, others now in use by the common people, and a large one erected by Ibrahim Pacha. The water is at the temperature of 144° Fahrenheit. The baths are mentioned by Pliny and the Talmud. Vespasian had a fortified camp there. The next mention made of the baths is in the time of the Crusades, by Benjamin Tudela.

"The lake is full of fish, of various kinds. We had no difficulty in procuring an abundant supply for our evening and morning meal, and found them delicate and well-flavored. The fishing is carried on only from the shore.

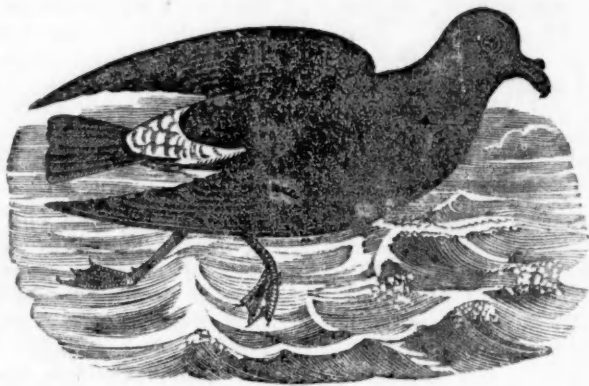
"The view of the lake from Tiberias embraces its whole extent, except the south-west extremity. The entrance of the Jordan from the north was distinctly visible, bearing N. E. by N. with a plain extending from it eastwards. Farther west, Safed was also seen, N. 6 deg. W. Upon the eastern shore the mountain, or rather the wall of high table land, rises with more boldness than on the western side, and two deep ravines are seen breaking down through to the lake. The view of the southern end of the lake is cut off by a high promontory of the western mountain, which projects considerably, not far beyond the hot springs.

"The winter is apparently much more severe and longer at Tiberias than at Jerico; and even snow sometimes, though very rarely, falls." [Professor Robinson states, with confidence, that the lake is considerably lower than the surface of the Mediterranean, and thinks that the climate there, as well as at Jerico, is consequently much warmer than it would otherwise be. Scattered palm-trees are seen, and some indigo is cultivated, as well as tobacco, wheat, millet, barley, grapes, and a few vegetables, and melons of the finest quality.] "The rocks there are basalt, and also at the north end of the lake, though limestone prevails elsewhere on the shores. The earliest mention we find of the city of Tiberias is in the New Testament—John 6: 21, 23; and 21: 1; and next Josephus, who tells us it was founded by Herod Antipas, on the lake of Gennesareth, near the warm baths of Ammaus, and named in honor of his patron, the Emperor Tiberias. The Rabbins say it stood on the site of Rakkath, and Jerome says it was first called Chinnereth."

A WORD TO THE DEJECTED.—Ah! that I could be heard by all dejected souls! I would cry to them, "lift up your heads and confide still in the future, and believe that it is never *too late*! See, I too was bowed down by long suffering, and old age had, moreover, overtaken me, and I believed that all my strength had vanished—that my life and my sufferings were in vain—and behold! my head has again been lifted up, my heart appeased, my soul strengthened—and now, in my fiftieth year, I advance into a new future, attended by all that life has beautiful and worthy of love."

The change in my soul has enabled me better to comprehend life and suffering, and I am now firmly convinced that "there is no fruitless suffering, and that no virtuous endeavor is vain."

Winter days and nights may bury beneath their pall of snow the sown corn, but when the spring arrives, it will be found equally true, that "there grows much bread in the winter night."—Miss Bremer.



THE STORMY PETREL, OR MOTHER CARY'S CHICKEN.

Every person who has any associations connected with the sea, will probably find them awakened by the first sight of this print. This bird, small as it is, is often the only object that fixes the attention of the sailor or the passenger on the ocean. With the wide expanse of water around him, and the vaulted sky above, there is often nothing to break the uniformity of the scene, except the rapid flight, and the various busy movements of this singular bird.

The Shearwater, (as he is sometimes called,) is perhaps regarded with more superstitious feelings than any other of the winged tribe, which the sailor encounters. This may be attributed to more than one circumstance. Wilson intimates, that it is partly owing to their being "habited in mourning," and partly also to the common ignorance of their nestling places, as well as the fact, that they are usually seen only before or during storms. To these it may be added, that they are usually silent, and are seldom visible at a distance, so that their approach and departure are not observed. They are here, and they are gone, without appearing to come or to go. As is generally the case, when ignorance leaves a vacancy to be supplied, imagination, with the assistance of superstition, assumes the place of knowledge. The sailors whisper to us, that the bird brings ill omens, and that there are mysteries connected with it, which make it an unwelcome companion on the dangerous ocean. There are also other peculiarities in its habits, particularly the way in which it uses its feet upon the water. It often hangs down its legs as it descends, as if about to pick up some floating object with its toes; then on touching the surface, it rises again with a bound, sometimes repeating the move-

ment several times as if walking or leaping on the liquid surface, with no apparent aid from its wings. The breadth of its webbed feet, in fact, and the lightness of its body, enable it almost to walk upon the sea.

But the researches of scientific observers, have explained the chief mystery connected with the petrel. Its nests have been found in thousands on the coasts of several of the principal West India Islands, Florida, New Zealand, and other countries, so that the old sailor story, of their hatching their eggs under their wings, is exploded forever. They fly about by day in search of food, and are able to perform almost incredible journeys without losing their reckoning, or the power to return home at night. It is only during the hours of darkness, that they feed their young, which they nurture in nests formed in the crevices of rocks. The food which they furnish them is said to be an oily substance secreted by the parent.

It seems necessary, however, to presume, that many of this species of birds must be lost wanderers on the ocean, as they are met with a thousand miles from land.

THE BREAD FRUIT TREE.

The vegetable productions from which the Polynesians derive a great part of their subsistence are numerous, varied, and valuable; among these, the first that demands notice is the bread-fruit tree, *artocarpus*, being in greater abundance and in more general use than any other. The tree is large and umbrageous; the bark is light-colored and rough: the trunk is sometimes two or three feet in diameter, and rises from twelve to twenty feet without a branch. The outline of the tree is remarkably beautiful, the

leaves are broad, and indented somewhat like those of the fig-tree, frequently twelve or eighteen inches long, and rather thick, of a dark green color, with a surface glossy as that of the richest evergreen. (See cut p. 8.)

The fruit is generally circular or oval, and is, on an average, six inches in diameter; it is covered with a roughish rind, which is marked with small square or lozenge-shaped divisions, having each a small elevation in the centre, and is at first of a light pea-green colour; subsequently it changes to brown, and when fully ripe, assumes a rich yellow tinge. It is attached to the small branches of the tree by a short thick stalk, and hangs either singly or in clusters of two or three together. The pulp is soft; in the centre there is a hard kind of core extending from the stalk to the crown, around which a few imperfect seeds are formed.

There is nothing very pleasing in the blossom; but a stately tree, clothed with dark shining leaves, and loaded with many hundreds of large light-green or yellowish colored fruit, is one of the most splendid and beautiful objects to be met with among the rich and diversified scenery of a Tahitian landscape. Two or three of these trees are often seen growing around a rustic cottage, and embowering it with their interwoven and prolific branches. The tree is propagated by shoots from the root; it bears in about five years, and will probably continue bearing fifty or sixty.

The bread-fruit is never eaten raw, except by pigs; the natives, however, have several methods of dressing it. When travelling on a journey, they often roast it in the flame or embers of a wood-fire, and, peeling off the rind, eat the fruit; this mode of dressing is called *tuna pa*, crust or shell roasting. Sometimes, when thus dressed, it is immersed in a stream of water, and when completely saturated, forms a soft, sweet, spongy pulp, or sort of paste, of which the natives are exceedingly fond.

The general and best way of dressing the bread-fruit, is by baking it in an oven of heated stones. The rind is scraped off, each fruit is cut into three or four pieces, and the core carefully taken out; heated stones are then spread over the bottom of the cavity forming the oven, and covered with leaves, upon which the pieces of bread-fruit are placed; a layer of green leaves is strewn over the fruit, and other heated stones are laid on the top; the whole is then covered with earth and leaves, several inches in depth. In this state the oven remains half an hour or longer, when the earth and leaves are removed, and the pieces of bread-

fruit taken out; the outsides are in general nicely browned, and the inner parts present a white or yellowish, cellular pulpy substance, in appearance slightly resembling the crumb of a small wheaten loaf. Its colour, size, and structure are, however, the only resemblance it has to bread. It has but little taste, and that is frequently rather sweet; it is somewhat farinaceous, but not so much so as several other vegetables, and probably less so than the English potato, to which in flavor it is also inferior. It is slightly astringent, and, as a vegetable, it is good, but is a very indifferent substitute for English bread.

To the natives of the South Sea Islands it is the principal article of diet, and may indeed be called their staff of life. They are exceedingly fond of it, and it is evidently adapted to their constitutions, and highly nutritive, as a very perceptible improvement is often manifest in the appearance of many of the people a few weeks after the bread fruit season has commenced. For the chiefs it is usually dressed two or three times a day; but the peasantry, &c. seldom prepare more than one oven during the same period; and frequently *tihana*, or bake it again on the second day.—*Ellis' Polynesian Researches.*

To be concluded.



A Chinese Bridge.

There is a strange variety in Chinese arts and sciences, customs and habits. In some they display great skill, ingenuity and knowledge; and in others they are puerile to a laughable degree. But no doubt, they often speak of us, "outside barbarians," in terms as severe, and perhaps as just. The specimen of bridge-building before us, small as is the drawing, is sufficient to display a respectable state of that species of architecture, especially when we consider the arch, and learn, from good authority, something of their practice in different situations. However, we must not lend too ready confidence to all that has been written on this and some other subjects connected with China, as recent observations

have proved that the Jesuit writers were guilty of gross exaggerations.

Arch bridges exist in China, and some fine ones, of moderate size; but they are few in number. Notwithstanding the length of the great canal, and the crowded population in most of the country through which it passes, it is said that solid bridges are no where erected across it, except in Keang-nan; the greater part being only a plank floor, covered with sticks or hurdles, and gravel spread upon them supported by upright posts of wood. Arches, however, of superior workmanship, were observed in the great Wall, by Captain Paris, who surveyed and described a portion of it; and these prove that the Chinese were skilful in making them before the Romans and even the Greeks introduced them into their architecture.

The Chinese arches are of various forms, varying from curves less than semicircles to those greater. Some are exact semicircles, and others half ellipses, cut through the transverse diameter. No mention have we seen made of pointed arches, like the Gothic, though in such as exceed a semicircle they resemble some of the Saxon forms. The stones used in arches were usually in the shape of a wedge, and the sides of them all pointed towards the centre. The extraordinary height of the arch in the bridge above represented, was probably allowed to permit the passage of sail vessels. It must be done to the great annoyance of passengers, although important in places abounding in masted boats. It certainly adds greatly to the picturesque appearance of the structure.

PARENTS' DEPARTMENT.

EXAMPLE,

Do what we will, go where we please, in solitude or in society, we still are and ever must be pursuing our education. How erroneous is the opinion which is yet so common, that we can be educated only by others, and that we do not and cannot to any considerable extent, educate ourselves! The truth is, that all the instruction which a teacher can give us will prove of but little value, if it does not qualify and induce us to improve our character, to add to our stock of knowledge, and to apply it to good ends.

Equally important is it for us all to understand, and ever to bear in mind, that whether we choose or not, we have a hand in the education of those around us, especially of our children. Daily and hourly our words, and still more our example, influence their opinions, feelings and conduct, and must influence them more or less, as long as they live. This fact, evident as it appears to those who have duly reflected

upon it, may appear in a sense new to others; but, so far from being new, on it is founded that injunction of God, given through Moses, to repeat good instructions, "to talk of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down and when thou risest up."

A Parent's Journal.

February 2d. This morning I gave the children an account of the migrations of birds to the south, with the reasons for it. Told them that a man who had been to Nicaragua Bay, cutting mahogany, once said to me, that if any body doubted where our birds spend the winter, he had better go there, and he would see. He found almost all kinds, and in immense numbers. I told the children something about the motions of the earth, and something of astronomy, to account for the departure of birds.

I then told them something about Wilson's Ornithology, which some of them have never seen; and what observations are recorded of the gradual approach of birds in the spring; saying that some are already on their way. I then offered six pence to the child who would see and report the first bird. "But I may hear one sing, sir, when I cannot see it." "Well," said I, "you shall be paid if you hear one first." It was added that those who should afterwards observe and report the first of any kind or sort, should have a penny.

"But how shall we know the kinds and sorts?" was the natural inquiry. I then took the opportunity, during a walk, to tell them the marks of the five kinds, or classes, of birds and some of the sorts under them.

CHURCH MUSIC.—In order to determine the true character of church music, it may be well to bring it to the test of certain principles, which shall approve themselves to the mind as obviously essential to the structure of a sound ecclesiastical tune.

1. The character of the tune should accord with the sanctity of the place and the occasion.

2. It should be such as to allow the meanest and most untutored person in the congregation readily to unite.

3. It should be free from monotony and dullness.

4. It should be suited to the subject of the psalm or hymn with which it is connected.—*Religious Herald.*

One of the German emigrants, says the St. Louis Republican, on the steamer *Naraganset*, lost five thousand guineas; the chest which contained it having been put in the hold. Several others lost considerable amounts in the same way.

SCIENTIFIC.

A Geological Theory Undermined by a Favorite Mollusca.

Among the ruins of the temple of Jupiter Serapis, at Pozzuoli, (the ancient Puteoli,) near Naples, are three fine columns standing, which have long excited the admiration and the curiosity of intelligent travellers. Their lower parts retain their polished surface, but, at the height of about twenty-five feet, they are all worn away, and bored with small round holes. It has hence been concluded that they must have been below the surface of the neighboring bay, above which the original floor of the temple, (still partly preserved,) now, as when it was built by the Romans, is elevated several feet. The reason why those columns have been presumed to have been submerged, is this: there has been but one animal known, capable of making such holes in stones; and that is an inhabitant of the water, viz. a pholas, or small shell fish, which bores into rocks by some means, perhaps not well understood.

Now it is well known, that one of the theories most current among the geologists of the present day, is that of the recent submerging of tracts of land under the sea, and the raising of other or the same tracts. Now, without attempting either to corroborate or to combat such a supposition by any arguments of our own, we will merely state a fact which Dr. Buckland made known in the London Magazine of Natural History about two years ago, viz: the existence of a terrestrial pholas, which makes similar cells in rocks, and might possibly, if it had been discovered a few years before, have saved some very learned labors and ingenious suppositions. While on a visit to the French coast, on the British Channel, to examine evidences of submersion, he found the holes of a pholas, at a considerable height above the water; but he discovered also shells of the animal within, which proved, most unquestionably, to his long-practised eyes, the existence of a land pholas, and that the borings in the rocks had been recently made by it for habitations.

Among the writers most devoted to the theory of submersions and elevations, is Dr. Lyell, who lately introduced his three interesting and valuable octavos to the world, with a picture of the celebrated columns of Jupiter Serapis for his frontispiece. Up to this day, we have not seen the discovery of Dr. Buckland placed by the side of the Pozzuoli columns, nor do we pretend to know whether the learned will regard it as throwing any light upon their origin. It would seem that it ought, at least, to cast the shadow of a doubt over the theory which partly rests upon them.

Artificial Production of Rain.

Professor Espy appears to have succeeded, at length, in demonstrating the practicability of producing rain, in time of drought, by artificial means. A circular on the subject has been published, comprising certificates from

numerous credible witnesses, that the experiment was successfully tried last summer in two cases in this state—one at Condersport, and one in M'Kean county, and another in Indiana. At Condersport, on the 13th of July, a fallow of six acres was burnt. The day was calm and warm; there were some flying clouds, with slight appearances of rain to the north, but none in the neighborhood. The fire spread rapidly, and burned with great violence. In a short time a white cloud was seen to form over the black smoke, which rose over the fire with great velocity, nearly perpendicular, and, in less than an hour, rain descended: to the west of Condersport, it rained very little, but to the east the shower was violent. Judge Ives also testifies that a fallow of considerable size was burnt in M'Kean county on a very clear day; that almost immediately after it was fired, a cloud formed and produced a heavy shower directly east of the fire, and not any to the west of it.

Dr. W. Hembel Salter, of Pulaski county, Indiana, gives an interesting account of a rain which was produced by the burning of a prairie, seven or eight miles north-east of his residence, on the 6th day of August—when there was no appearance of rain, and when the thermometer stood at 88. The formation of the clouds, at a moment when no others were seen within fifty miles of the place, appeared to be in all respects according to the conditions of the theory.

In one of the earliest publications on the subject, Mr. E. stated that "rain could be produced only in time of drought, in calm weather, with a high-dew point; and that when produced, it would travel towards the east from the place of beginning." It will be seen that this prediction appears to have been fully verified.—*Country Paper.*

AMERICAN CANDLES.—The London Times remarks that "the late importation of American candles by the New York packet ship England, at Liverpool, said to be a novelty at that port, is not so at the port of London." For a considerable time past, adds that paper, "the London and New York line of packet ships have been in the habit of bringing large quantities of American composition candles, which, on being landed, are immediately placed in bond for exportation. A merchant has informed us that docks for India, China, and other ports, were supplied with this description of candles; and that the importers, after paying freight, &c., realized a profit of about 2d. per lb.

ERIE RAILROAD.—This road commences at the city of New York, and is designed to be extended to Lake Erie. Fifty miles only are completed, but such is the amount of business, that it is designed to push it ahead with all possible speed. What is better than all, the company design to run no freight or passenger cars on the Sabbath, and permit all laborers or agents, of every class, to rest on that day.—*Selected.*



TATTOOING.

Tattooing is the marking the human body permanently, by inserting paint into wounds made in the skin. It is a savage practice, prevailing in different forms and degrees among the rude tribes of Africa and the Pacific ocean. It does not prevail among the American Indians, the Tartars, and some other portions of the human race where we might as reasonably expect to find it.

In Africa tattooing appears to be generally limited to a few spots on the face, which usually show the distinction of tribes, but are probably in many instances connected with their superstitions. Wherever Mahomedism or Christianity comes, it disappears. A man of the Croo tribe, on the western coast of Central Africa, who was in this city in August last, was marked down the nose, and with spots on the temples. He stated that the charcoal which colored the skin, was introduced by rubbing, after the parts had been scarified with a knife.

The following are extracts from Ellis's *Polynesian Researches* :

"One of the earliest and singular usages to which Tahitian parents attended, was that of tattooing or marking the skin. This was generally commenced at the age of eight or ten years, and continued at intervals, perhaps till the individual was between twenty and thirty.

Tattooing is not confined to the natives of Tahiti, but pervades the principal groups, and is extensively practised by the Marquesians and New Zealanders. Although practised by all classes, I have not been able to trace its origin. It is by some adopted as a badge of mourning, or memorial of a de-

parted friend ; and from the figures we have sometimes seen upon the persons of the natives, and the conversation we have had, we should be induced to think it was designed as a kind of historical record of their lives. But it was adopted by the greater number of the people merely as a personal adornment ; and tradition informs us that to this it owes its existence.

Tattooing, it is said, originated among the gods, and was first practised by the children of Taaroa, their principal deity. In imitation of their example, and for the accomplishment of vicious purposes, it was practised among men. Idolatry not only disclosed the origin, but sanctioned the practice. The two sons of Taaroa and Apouvaru were the gods of tattooing. Their images were kept in the temples of those who practised the art professionally, and every application of their skill was preceded by a prayer addressed to them, that the operation might not occasion death, that the wound might soon heal, that the figures might be handsome, attract admirers, and answer the ends of wickedness designed.

Tattooing, which must have been a painful operation, was seldom applied to any extent at the same time. There were *tahua*, professors of the art of tattooing, who were regularly employed to perform it, and received a liberal remuneration.

The coloring matter was the kernel of the candle-nut, *aleurites triloba*, called by the natives *tiairi*. This was first baked, then reduced to charcoal, afterwards pulverized and mixed with oil. The instruments were rude, though ingenious, and consisted of the bones of birds or fishes, fastened with fine thread to a small stick. Another stick, somewhat heavier, was also used to strike the above when the skin was perforated. The figure, or pattern to be tattooed, was portrayed upon the skin with a piece of charcoal, though at times the operation was guided only by the eye.

When the idolatrous ceremonies attending its commencement were finished, the performer, immersing the points of the sharp bone instrument in the coloring matter, which was a beautiful jet, applied it to the surface of the skin, and striking it smartly with the elastic stick which he held in his right hand, punctured the skin, and injected the dye at the same time with as much facility as an adder would bite and deposit her poison.

So long as the person could endure the pain, the operator continued his work ; but it was seldom that a whole figure was completed at once. Hence it proved a tedious

process, especially with those who had a variety of patterns, or stained the greater part of their bodies. Both sexes were tattooed.

The tattooing of the Sandwich and Paliser islanders, though sometimes abundant, is the rudest I have seen; that of the New Zealanders and the Marquesans is very ingenious, though different in its kind. The former consists principally of narrow, circular, or curved lines on different parts of the face; the lines in the latter were broad and straight, interspersed with animals, and sometimes covered the body so as nearly to conceal the original color of the skin, and almost even to warrant the description given by Schouten, of the inhabitants of Dog Island, who, he observes, 'were marked with snakes and dragons, and such like reptiles, which are very significant emblems of their own mysterious nature.' "

[To be concluded.]

CURIOUS AND INSTRUCTIVE—A stone crossed the Frith with the S. W. wind on the fifth. A single plant of sea-weed had grown upon it, and being covered with numerous air-bladders, migrated with the stone to the north shore. Upon being lifted out of the water, the stone weighed 3 lbs. 11 oz. and the material of the plant 2lbs. 3 oz.—making, in all, a weight of nearly 6 lbs. which the buoyancy of the air, inclosed in a multitude of small pods, had safely ferried over. The plant did not seem to be loaded to its full floating power; although some of the pods had been injured, enough remained entire to transport the stone, thus suggesting an idea to all makers of floating jackets, chairs, and other contrivances to be used in shipwrecks, never to inclose the air in one mass, but in a great number of subdivisions, each water-tight, and containing each a number of little balls filled with the gas. A slight injury, such as perforation of a pin, may now render the best Mackintosh floater fatal. Not so, however, with the algæ, when they go a sailing, and execute on a small scale what icebergs are said to have performed, in transporting the large boulder stones over the globe.—*Caledonian Mercury*.

CHINESE APHORISMS.

A wise man adapts himself to circumstances, as water shapes itself to the vessel that contains it.

Misfortune's issue out where diseases enter in—at the mouth.

The error of one moment becomes the sorrow of a whole life.

A vacant mind is open to all suggestions, as the hollow mountain returns all sounds.

BIOGRAPHICAL.

Life and Character of M. Guizot.

From the New York Evangelist.

One of the most interesting modes of passing time profitably for an intelligent foreigner, during his sojourn in this great city, is to devote some hours daily to the study of its history, in connection with that of the country of which it is the capital. He ought, even before he sets out to visit Europe at all, to sit down and read a good history of Modern Europe at least, in connection with the best maps. Very many of our wealthy Americans, especially those who have grown rich suddenly and risen from families of little education, are extremely ignorant.

I have been refreshing my memory of the scenes which in years gone by I had read of relating to the great Revolution of 1789. I have frequently broken off in the midst of the narrative, and taking my hat, have sallied out to visit the localities illustrated by the events which took place—such as the Place de la Concorde, between the Gardens of the Tuileries and the Champs-Élysées, where Louis XVI. his queen, his sister, the father of the present King, and some seventeen thousand other people were put to death by the guillotine. My evenings have usually been spent in some of the soirées of literary men, such as those of M. Jomard at the Royal Library, M. Felix, editor of the Law Journal, or Charles Dupin, President of the Academy of Sciences, and one of the best scholars in France. And once or twice a week, on Tuesdays or Friday nights I go to those of M. Guizot, Minister of Foreign Affairs.

M. Guizot lives in the establishment of Foreign Affairs, and so long as he remains Minister of that department he will occupy that house, which belongs to the government, and is furnished at the public expense. The soirées commence at eight or nine o'clock. Few persons come before nine, and many not till ten. There are always some ladies, but the number is small in comparison with that of the gentlemen, who are Deputies, Peers, savans, military and naval officers, strangers, etc. etc.

There are no refreshments, excepting a cup of tea and some simple cakes, etc. chiefly for the ladies—and these are offered only in one of the smaller rooms. Each individual, as he enters the door of the vast saloon, brilliantly lighted and adorned with several large mirrors, is announced by a servant in livery, whose business is to call aloud the name of each gentleman and lady. This enables all who have already assembled to

know those who enter, and saves a vast deal of trouble. M. Guizot stands, during the former part of the evening, not far from the door—or rather between it and the center of the saloon—and receives with great simplicity and respect each guest as he enters.

I have often taken my stand near him, for the purpose of hearing distinctly the names of those who enter, and of getting a good view of their faces and persons. "*Monsieur le Mareschal Soult!*" "*Monsieur Theirs!*" "*Monsieur L'Admiral Jacob!*" "*Monsieur L'Ambassadeur de Russie!*" "*Monsieur Hugo!*" "*Monsieur La Martine!*" such are some of the names which the herald at the door cries out.

M. Guizot was born at Nismes, on the 4th of October, 1787. His father was a lawyer of distinction, and suffered death by the guillotine in the year 1794. His grandfather was a Protestant preacher. M. Guizot is, therefore, a Protestant by birth and education. He has told me that he is a protestant from conviction as well as by birth and education, and that he considers it his highest glory that he is such. He is, however, I fear only a Protestant in theory, after all, rather than in heart and life.

After the death of his father, the youthful Guizot was taken by his mother—who still lives, and is an excellent and pious woman—to Geneva, where he pursued his academical education. In the year 1805, being eighteen years old, he came to Paris to study law. He had even then that profound philosophical turn of mind which has so eminently distinguished him since. He was, too, a fine scholar. He had read all of the writings of Demosthenes, Thucydides and Tacitus, before he was sixteen. It is probable that he derived much of his philosophical habit of mind from the last named author—by far the most profound thinker of all Roman writers.

Death of Dr. Abercrombie.

The death of this distinguished physician and most amiable man took place at Edinburgh. Dr. Abercrombie was in such health on the day of his death as to be preparing to go out on his usual professional visits, when he was found dead.

His work on the "Brain" stamped him as a man of genius, in the estimation of Europe, and greatly contributed to advance the science which he practiced with so much success. Dr. Abercrombie was much regarded by the poorer classes in Edinburgh, among whom his labors were incessant; and, indeed, one more worthy of the regard of the poor could not be found.

Dr. Abercrombie was the author of two valuable treatises on the *Intellectual Powers*, and the *Investigation of Truth*; and on the *Philosophy of the Moral Feelings*; and to these subjects the knowledge acquired in the course of his profession enabled him to contribute many important facts. He is also the author of a work on the *Moral Condition of the Lower Classes in Edinburgh*, and of several publications designed for the young, the last of which, *The Elements of Sacred Truth*, has but recently appeared. In 1835, Dr. Abercrombie was elected Lord Rector of Mareschal College and University, Aberdeen, and published his inaugural address, which afterwards appeared in an enlarged form under the title of *Culture and Discipline of the Mind*.

But while Dr. Abercrombie's name will long illustrate the annals of science and his works be referred to as landmarks in the progress of medicine, it was his chiefest boast to consecrate his talents, his science, his celebrity, and the fortune which these secured, to the cause of Christianity.—*Selected.*

A native of China, named Atit, was naturalized in the United States District Court at Boston, on Friday. He has been for eight years a resident of Boston, and declared his intention to become a "barbarian," in 1843.

JUVENILE DEPARTMENT.

[SELECTED.]

A FRAGMENT FOR THE YOUNG.

Translated from the German.

Are there any among you, my young friends, who desire to preserve health and cheerfulness through life, and at length to reach a good old age? If so, listen to what I am about to tell you.

A considerable time ago, I read, in one of the newspapers of the day, that a man had died near London, at the advanced age of 110 years, that he had never been ill, and that he had maintained through life a cheerful, happy temperament. I wrote immediately to London, begging to know if, in the old man's treatment of himself, there had been any peculiarity which had rendered his life so lengthened and happy, and the answer I received was as follows:

"He was uniformly kind and obliging to every body; he quarreled with no one; he ate and drank merely that he might not suffer from hunger or thirst, and never beyond what necessity required. From his earliest youth he never allowed himself to be unemployed. These were the only means he used."

I took a note of this in a little book where I generally write all that I am anxious to remember, and very soon afterwards I observed, in another paper, that a woman had

died near Stockholm at 115 years of age, that she never was ill, and was always of a contented, happy disposition. I immediately wrote to Stockholm, to learn what means this old woman had used for preserving her health—and now read the answer:

"She was always a great lover of cleanliness, and in the daily habit of washing her face, feet and hands, in cold water, and as often as opportunity offered, she bathed in the same; she never ate or drank any delicacies or sweet-meats, seldom coffee or tea, and never wine."

Of this likewise, I took a note in my little book.

Some time after this, again I read that, near St. Petersburg, a man had died who had enjoyed good health till he was 120 years old. Again I took my pen and wrote to St. Petersburg, and here is the answer:

"He was an early riser, and never slept beyond seven hours at a time; he never was idle; he worked and employed himself chiefly in the open air, and particularly in his garden. Whether he walked or sat in his chair, he never permitted himself to sit awry or in a bent posture, but was always perfectly straight. The luxurious and effeminate habits of citizens he held in great contempt."

After having read all this in my little book, I said to myself, "you will be a foolish man indeed not to profit by the example and experience of these old people."

I then wrote out all that I had been able to discover about these happy old people upon a large card, which I suspended over my writing-desk so that I might have it always before my eyes, to remind me what I ought to do, and from what I should refrain. Every morning and evening I read over the contents of my card, and obliged myself to conform to its rules.

And now my dear young readers, I can assure you, on the word of an honest man, that I am much happier and in better health than I used to be. Formerly, I had headache nearly every day, and now I suffer scarcely once in three or four months. Before I began these rules, I hardly dared venture out in the rain or snow without catching cold. In former times, a walk of half an hour's length fatigued and exhausted me; now I walk miles without weariness.

Imagine, then, the happiness I experience; for there are few feelings so cheering to the spirit as those of constant good health and vigor. But, alas! there is something in which I cannot imitate these happy old people—and that is, that I have not been accustomed to all this from my youth.

On that I were young again, that I might imitate them in all things, that I might be happy and long lived as they were!

Little children, who read this, you are the fortunate ones who are able to adopt in perfection this kind of life! What, then, prevents your living henceforward as healthily and happily as the old woman of Stockholm, or as long and as usefully as the old men of London and St. Petersburg?

VERSES FOR CHILDREN TO LEARN.

LESSON I.

The Lord is good to all, and his tender mercies are over all his works.

Psa. 145: 9.

Her ways are ways of pleasantness, and all her paths are peace. Prov. 3: 17.

I love them that love me, and those that seek me early shall find me. Prov. 8: 17.

Hearken unto me O ye children; for blessed are they that keep my ways.

Prov. 8: 32.

There is no peace, saith my God, to the wicked. Isaiah 57, 21.

Wilt thou not from this time cry unto me: my father, thou art the guide of my youth.

Jeremiah 3: 4.

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Matt. 5: 3.

Blessed are they that mourn, for they shall be comforted. Matt. 5: 4.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Matt. 5: 4, 5.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God. Matt. 5: 7, 8.

Blessed are the peace-makers, for they shall be called the children of God.

Matt. 5: 9.

SPELLING.

Did you ever, in a single sentence, combine words of the same sound but differing in orthography? Take the following:

Parallel to the *beach* ran a row of *beech* trees.

He is a *seller* of old clothes, and lives in a *cellar*.

The *bear* seized him by the *bare* leg. I could not *bear* to look on.

So I stayed at home to *sew* my clothes; but John went into the field to *sow* wheat.

He succeeded by *manceuvre* or *sleight* of hand. *Slight* all such trickery.

He *threw* the javelin, and pierced the *hart* through the *heart*.

His *gait* is very awkward; he swings like a *gate* on its hinges.



AN EASTERN SCRIBE.

The character here represented, is one which often arrests the attention of the traveller in Turkey, and some other Asiatic countries. Wherever a sufficient degree of civilization exists to establish a practice of letter writing, but where education is not generally diffused, persons of this description naturally arise, because their services are in demand. What should we think in this country, if we should see offices opened with signs at the door to inform us, that letters were written there "to friends in the country with neatness and despatch?" Yet, even in Italy and some other countries of Europe, where the mass of the people are unable to read and write, professed scribes are often to be seen stationed in the streets, with their materials placed on little tables, busily engaged in committing to paper what is whispered in their ears by those who employ them to conduct their correspondence.

In Naples, such sights are very common; and the groups collected are often worthy of the study of an accomplished painter. The busy air of the amanuensis, who usually wears an habitual expression of conscious literary superiority, arising out of the practice of his profession, contrasts with the anxious looks of the man or woman who dictates to his pen a piteous narrative of want or suffering, or the news of a recent death, or a message of love to a distant family circle. The struggle of mind called forth by the unusual task of dicta-

tion is often manifested in the countenance; and sometimes the casual observer catches an expression, in passing, which excites his sympathy, or his laughter.

The turban and loose flowing dress in the picture indicate the Mahomedan scribe; while the rudeness of the furniture which surrounds him in his little chamber, well corresponds with the semi-civilization which characterizes the followers of the false prophet. To one acquainted with the intellectual condition of Mahomedan nations, this simple picture may suggest many interesting reflections. That religious system is at once the friend and the enemy of learning: or rather it is more decidedly favorable than most other systems to instruction in certain forms, of certain kinds, and in certain degrees; and yet, it is hostile to everything further and everything better. Wherever Mahomedanism goes it carries schools for writing and reading, with a variety of books; or rather we may say, that, where it aims at making progress, it sends schoolmasters in advance, to prepare the way; and they teach something, all they know, often with a very commendable zeal and disinterestedness. But their methods are bad, and their success small, and what they teach is worth but little. Yet they prepare men, and often women, to read the Arabic language; and whenever Bibles and other good books can be introduced, they will find readers; or if letters were sent they might be answered.

NEWS AND MISCELLANIES.

Great Discoveries at Nineveh.

The following letter affords much interest, and promises much more. Large mounds, like hills, near Mosul in Persia, have often been noticed of late by travellers; and allusions to them, or brief descriptions, have been published from time to time, by those who have passed among them on their journeys, or encamped under their shelter at night. From their regularity of form and position, and no less so from the appearance of broken walls here and there projecting from their surfaces, they have been regarded as the remains of some vast city of great antiquity, and have generally been called the ruins of Nineveh, though not with entire confidence. That city has been but seldom mentioned in profane history: and the notices we have of it in the Bible are too brief to give us anything more than a few general ideas of its greatness and wealth. The prophet Jonah, when he had received a command from God to preach repentance to the Ninevites, was disheartened at the thought of appearing with such a message in a city so populous and so splendid. What the splendor of those times consisted in, we are likely soon to have some means of judging. The French have undertaken to open the mounds near Mosul; and their first discoveries are described in the following letter, in the *Missionary Herald* for February, 1845:

"Sunset found us just emerging from the mounds of Nineveh: and after a ride of three hours and a half, north by east from Mosul, we alighted at the dwelling of the French consul in Khorsabad. His usual residence is in the city, but he has built a house here for the sake of carrying on his researches with more convenience and despatch.

"It is utterly impossible to give any adequate description of his excavations, in less space than a volume. But as they are the most interesting hitherto discovered in Asia, I cannot withhold a passing notice, even though I fail in imparting a correct idea of the whole truth. The mound of Khorsabad stands near the north-west corner of an enclosed area, which is about one mile square. The walls of this area are similar to those of Mosul, commonly called the ruins of Nineveh. They are mere elongated tumuli, with remains of towers at various distances; and from some examination, it would seem they were originally coated externally with large square stones. The top of the mound itself is flat, and between six and seven hundred paces in circumference. It is here that the work is carried on.

"It was first begun on the western face, where the sculptures reached the surface. They were, however, in a bad condition, and the upper part was totally destroyed. But as the workmen advanced inwards, they were found further from the surface, and in a state of better preservation. Eleven rooms,

or parts of rooms, have been excavated. The largest of them is one hundred feet in length by thirty in breadth; and yet scarcely one-third of the surface of the mound has been explored. The walls of these rooms are very thick, and are formed of a mass of earth, laid in between two surfaces of stone. This stone, which some call Mosul marble, is a sulphate of lime and exceedingly soft. Each block is ten feet high by one in thickness, and of various breadths. On the surface of these the figures are executed in bas relief. Some, nine feet in height, occupy the whole height of the wall. Other smaller ones form two rows, one above the other, with a broad inscription running along between.

"The sculptures represent a variety of objects. In one place is a royal feast, with chairs and tables in European style. In another they prosecute a siege; and while some use the battering ram, or advance under the testudo, others fire the gates, while the devoted defenders fall, transpierced, from the walls. In one instance a row of figures in front of the fortress are impaled by the breast. In another dead bodies and headless trunks are seen floating down the river, that flows in front of the beleaguered fortress. The names of most of these castles are inscribed upon them. Elsewhere captives loaded with chains approach the conqueror on bended knee; and the executioner, standing by a pile of heads, waits, with uplifted sword, the nod that is to decide the fate of each one as he passes by. One room is entirely occupied by a royal hunt. The king's chariot is driven through the forests; birds perch on the trees; deer run beneath them; and the timid hare flies at their approach. Slaughtered game bears testimony to the success of the hunters, some of whom are seen carrying it in their hands.

"The most remarkable sculptures, however, are those at the gates. These are guarded on each side by a five-footed monster, of gigantic proportions. To the body of a bull, fifteen feet high and eighteen in length, is attached an immense human head. The side of the bull is concealed by wings, which spring from his shoulder; and the fifth foot was added by the artist, that two might appear in front as well as in the side view. But what is still more strange, the huge monster is sculptured on a single stone, four feet in thickness. How they managed to transport it, or set it up on the mound, is a question no one as yet has presumed to answer. Fifteen of these monsters, more or less perfect, have been found already. In connection with these, generally stands the figure of a man with a bird's head, like the image of Osiris in Egypt.

"There is a great variety of dress and armor in the several groups. In some cases a large umbrella is borne over the king. Some dresses claim a remote antiquity; while resemblances to a more modern style may be traced in others. But these are things understood better from painting than description. As to features, amid other diversities there is

one head that is decidedly African. The sculptures are admirably executed. The muscles are distinctly and correctly delineated, and every countenance wears an expression corresponding to the situation of the individual.

"There is a great number of inscriptions, almost every figure having several lines beneath it, and the floor of the passages from room to room being wholly covered with arrow-headed characters; they do not, however, exactly resemble any hitherto discovered. They are more complex than the Babylonian; and still less do they resemble those from Persepolis. M. Botta has distinguished some hundreds, each differing from the other, so that it would seem to be syllabic in its construction. It has sufficient similarity to other inscriptions, to allow them to be of some aid in decyphering this. At present, however, it is not known in what language it is written.

"The French government now carries on the work; and it has sent out an accomplished artist to take drawings of the whole. Judging from what I have seen, the literary world will have no cause to mourn the absence of the originals. The designs of the Assyrian sculptor are reproduced in all their life, and the copies bid fair to awaken more interest now than did the originals in the days of their glory.

"It is the design of the government to issue the whole in the magnificent style in which its work on Persepolis is to appear. M. Botta has already more than one hundred folio pages of inscriptions, and M. Flandin has a still greater quantity of the most exquisite drawings. As many as ninety men have sometimes been employed at once in the excavations; and the work has been prosecuted without interruption during the heat of summer, and still two thirds of the mound remain untouched."

A DIVINE ENCYCLOPEDIA.—The Bible is a divine encyclopædia in itself. It contains history the most authentic and ancient, tracing back to the first creation of our world; and prophecy, the most important and interesting, tracing forward to its final consummation; journeys surpassing all others in the marvellousness of their adventures and the dignity of their guide, for they were marked by miracles at every step, and in every movement directed by God; the travels of the most distinguished missionaries, the first preachers of the gospel; and the lives of the most distinguished personages, including the biography of the Son of God; events more wonderful than romance ever imagined; and stories more fascinating than fancy ever sketched; the finest specimens of poetry and eloquence, of sound philosophy and solid argument; models of virtue the most attractive, and maxims of wisdom the

most profound; forms of prayer the most appropriate in every variety of spiritual experience; and songs of praise, that would not be unworthy of an angel's tongue; precepts of unparalleled importance, and parables of unrivalled beauty; examples of consistent piety, suited to every situation; and lessons of Divine instruction adapted to every age."—*Rev. Hugh White.*

VALUABLE TABLES.

Mr. Ellsworth, the Commissioner of Patents, has been collecting agricultural statistics, which are valuable and interesting.

CHARACTERISTICS OF STATES.

Ohio raised the most wheat in 1844, viz. 18,786,705 bushels.

New York the most barley, 1,802,982 do.

New York the most oats, 24,907,553 do.

Pennsylvania the most rye, 9,429,783 do.

Penn. the most buckwheat, 2,408,508 do.

Tennessee most Indian corn, 67,838,477 bushels.

New York most potatoes, 26,553,612 do.

New York the most hay, 4,295,537 tons.

Virginia most flax and hemp, 31,728 lbs.

Kentucky most tobacco, 52,322,534 lbs.

Georgia the most cotton, 185,758,128 lbs.

S. Carolina the most rice, 66,892,607 lbs.

Connecticut the most silk, 140,971 lbs.

Louisiana the most sugar, 31,173,590 lbs.

N. Carolina the most wine, 17,246 gal.

The following statements show the quantity of each kind of grain produced in the United States in the year 1839:

Wheat,	84,823,272.
Barley,	4,161,514.
Oats,	123,071,314.
Rye,	13,645,567.
Buckwheat,	7,291,143.
Indian Corn,	377,581,875.

Total, 610,574,685.

The number of bushels of potatoes raised the same year was 193,293,060.

If the increase of grain in five years has been 22 per cent, the quantity in 1844 should be 756,906,607 bushels; and of potatoes 153,372,695 bushels. Twenty-five per cent is a low estimate in the increase.

America could support nine hundred and thirty millions of people, without being so densely populated as Europe now is. The present population of Europe is about 238,000,000; of America, 55,000,000: of the whole earth, 1,100,000,000.

According to the late census, the population of Great Britain is 18,655,981—exclusive of Ireland. The number actively employed, 6,851,041.

Cruelty Killed by Kindness.

A young woman in Vermont married a poor, but worthy man, against her father's wish. He drove them from his house, and closed his door and heart against them.—They settled near Boston, went to work, and prospered. After many years, the father had occasion to visit Boston. He concluded to go and see his daughter, expecting a cold reception. His daughter and her husband received him most kindly and lovingly. After staying with them a while, he went back to Vermont.

One of his neighbors, hearing where he had been, asked him how his daughter and her husband had treated him.

"I never was so treated in my life," said the weeping and broken-hearted father. "They have broken my heart; they have killed me; I don't feel as though I could live under it."

"What did they do to you?" asked the neighbor. "Did they abuse you?"

"They loved me to death, and killed me with kindness," said he. "I can never forgive myself for treating so cruelly my own darling daughter, who loved me so affectionately. I feel as if I should die, to think how I grieved the precious child when I spurned her from my door. Heaven bless them, and forgive me my cruelty and injustice to them."

Who does not see in this an infallible cure for difficulties between man and man? There is not a child nor a man on earth, who would not feel and say, that the daughter, though so deeply wronged and outraged by her angry father, did right in treating him as she did. The father was her enemy, but she was not his. He hated her, but she loved him.—*East. paper.*

Extract of a Letter from Mrs. Hannah More to Mr. Pepys, December, 1786.

"I wish you had been here just now, to laugh with me at a very grave passage I met with in a book I have just laid down. It is an Eloge on the humility of the Virgin Mary, delivered at the Academie Française, by one of the Quarante. Mon. Tourrieul, after having apostrophized her in a way to make a sober Protestant smile, and described the transcendent exaltation she now enjoys in heaven, as a reward for her humility, goes on to inform her that her humility is still farther rewarded by her having the honor of being made the subject for the prize of eloquence, by the most enlightened academy in the world. Could any but a Frenchman have written this? Nay, I question if any but a French *academicien* could have written it. It would be impossible to find the most illiterate English curate, who could

seriously affirm that he thought it an additional exaltation of a saint in bliss, that the University of Oxford had given him as a subject for a prize poem."—*Memoirs of H. More. vol.1, p. 253.*

DEFEAT AND CAPTURE OF SANTA ANNA.
—Dates from Mexico to the 9th Jan. A desperate battle had taken place on the plains of Appan, between Santa Anna, on one side, and Bravo and Paredes on the other, which resulted in the total route of the former, who was captured while attempting to escape. 500 men are reported to be killed. Gen. Paredes had been despatched by Bravo, in pursuit after the routed troops, while Bravo himself was on his march back to Mexico with his august prisoner.

Of the "Pilgrim's Progress," but one opinion seems to be entertained. Mr. Grainger said, that the Pilgrim's Progress was one of the most ingenious books in the English language; and in this opinion, he states, Mr. Merrick and Dr. Roberts coincided. Dr. Radcliffe termed it "a phoenix in a cage." Lord Kaimes said, "it was composed in a style enlivened like that of Homer, by a proper mixture of the dramatic and narrative, and upon that account has been translated into most European languages." Dr. Johnson remarked, "that it had great merit, both for invention, imagination, and the conduct of the story; and it had the best evidence of its merit—the general and continued approbation of mankind. Few books," he said, "had had a more extensive sale; and that it was remarkable that it began very much like the poem of Dante, yet there was no translation of Dante when Bunyan wrote." Dr. Franklin said, "Honest John Bunyan is the first man I know of, who has mingled narrative and dialogue together; a mode of writing very engaging to the reader, who in the most interesting passages, finds himself admitted, as it were, into the company, and present at the conversation." Dean Swift declared, that he "had been better entertained and more informed by a chapter in the Pilgrim's Progress, than by a long discourse upon the will and the intellect, and simple or complex ideas."—*Encyclopædia of Religious Knowledge.*

Public Education may succeed one of these days when the Legislatures of our States shall adopt good and permanent systems, and the schools are well regulated, well furnished with good books, apparatus and teachers. That may all be done in season for some future generation. We can perhaps imagine how it all should be, but are not likely to see it. In the meantime, we are legislators in our own families—we may establish what systems and rules we please, get any books, put up any apparatus, and be the teachers of our own children.

POETRY.

TO———, FROM HER NEIGHBOR.

How pleasant in this vale of tears,
Entwined with cares, and hopes, and fears,
To love and trust for months and years,
A neighbor.

When slander her keen arrows sped,
And malice triumphed when I bled;
Who sheltered my defenceless head?
My neighbor.

When death, stern death, with cruel blow,
Had laid my darling infant low;
Who tried to mitigate my woe?
My neighbor.

Who sat by me that long dark day,
And sought to charm my grief away,
With conversation's magic play?
My neighbor.

With spirits light who brought me flowers,
And often came to cheer the hours
When sickness bound my weary powers?
My neighbor.

For this, where death nor sorrow come,
Where fadeless flowers forever bloom,
I pray may be thy happy home,
My neighbor.

[Maine Family and School Visiter.]

An Epigram.

On seeing a Young Lady writing verses with
a Hole in her Stocking.

BY AN ENGLISH POET.

To see a lady of such grace,
With so much sense, and such a face,
So slatternly, is shocking;
O, if you would with Venus vie,
Your pen and poetry lay by,
And learn to mend your stocking

On Mr. Butler's Monument in Westminster
Abbey.

BY S. WESTLEY.

[Butler, the author of Hudibras, is said to
have died of want.]

Whilst Butler, needy wretch, was still alive.
No gen'rous patron would a dinner give:
See him, when starved to death, and turned
to dust,
Presented with a monumental bust!
The poet's fate is here in emblem shown;
He asked for bread, and he received a stone.

What is Honor?

BY SIR CHARLES SEDLEY.

Nor to be captious, not unjustly fight;
'Tis to confess what's wrong, and do what's
right.

Pretence and Worth.

BY AARON HILL.

How is the world deceived by noise and
show!

Alas! how diff'rent to pretend and know!
Like a poor highway brook, pretence runs
loud!

Bustling, but shallow, dirty, weak and proud;
While like some noble stream, true knowledge
glides,
Silently, strong, and its deep bottom hides.

The three great bankers of the Rothschild
family are brothers, named Anselm, Solomon,
and James. They have recently had a meet-
ing, to adjudicate a loan of three hundred mil-
lions of francs.

"He whoes own heart is pure, never wishes
to find a bad motive in another.

How SCHOLARS ARE MADE.—Costly appa-
ratus and splendid cabinets have no magical
power to make scholars. In all circumstan-
ces, as a man is, under God, the master of
his own fortune, so is he the maker of his own
mind. The Creator has so constituted the hu-
man intellect, that it can grow only by its *own*
action, and by its own action it most certainly
and necessarily grows. Every man must,
therefore in an important sense, educate him-
self. His books and teachers are but helps;
the work is his. A man is not educated un-
til he has the ability to summon, in case of
emergency, all his mental power in vigorous
exercise to effect his proposed object. It is
not the man who has seen most, or who has
read most, who can do this; such an one is
in danger of being borne down, like a beast of
burden, by an overloaded mass of other men's
thoughts. Nor is it the man that can boast
merely of native vigor and capacity. The
greatest of all the warriors that went to the
siege of Troy, had not the pre-eminence, be-
cause nature had given him strength, and he
carried the largest bow, but because self-dis-
cipline had taught him how to bend it.—*D.*
Webster.

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